Bolivian--Id E-5 (1930-1831) 1835, 1836 SF24 Uru SF24

Cayanga-
- Chipaya

[illegible] /

there they are praised, and in eight days of orgy the fruits of one year of work are devoured."

One cannot give the officiant of Chipaya festivals the title of "magician," although the Indians designate him by the name of yatiri (magician in Aymara). The personage who operates at the sacrifices, who prepares the masterly mixtures offered as libations to the demons, and who says the prayers, is not at all like a medicine-man /given in English/. He is generally an old Indian who has maintained the traditions of the past. Beyond the service which he renders the younger generation thanks to his knowledge of the ritual, he fills no particular office and enjoys no more esteem than any other elderly man. It is not, however, impossible that my friend, Asuciano Mollo, was actually a real yatiri. This is only a supposition on my part after having seen him officiate at several festivals and having admired the competency with which he accomplished his task. The Indians frequently pointed him out to me as the man who best knew the prayers to the mal'ku. He also had some talent as a fortune-teller and was a past master of the art of "reading in the coca." I do not know, however, if his skill was called upon in cases of illness. The only cure at which I was present was made by a Chipaya whom I had never seen officiate in any festival and whom I would never have suspected was versed in these superstitious practices.

Espiritu Mamani, a benevolent giant with the head of a faun, made himself noticed by his zeal during festivals. His functions were, however, limited to reciting prayers, which for the most part had a marked Christian character. He discharged this duty with a fervor and enthusiasm which made me doubt his mental equilibrium. Among all the Chipaya he alone was animated with exuberant life. He appeared truly possessed by an internal demon while with half-shut eyes he prayed as if in ecstasy. Immediately afterward he would wink and laugh with an air of complicity, as if he had just pulled a good trick. He was affable and pleasant in spite of this, but fickle, unapproachable, and as wild as a forest god.

/342 cont./

*796 He lived far from the tribe in a place called Yunguyo. He was never seen in the village. He appeared only for the festivals, strangely dressed and reciting his prayers without stop, kneeling, rising, and offering libations with a half-comical, half-tragic pomposity. He was treated with a certain respect due to his art, and I believe that the Čipaya insisted on having him with them during all their festivals no matter how small. He animated them [781] and gave them the religious character which they would often have lacked without him.

159 /343/ Anacleto Mullu, of whom I previously spoke, was the 791 most intelligent of all the Čipaya with whom I had dealings. His small, lively eyes sparkled with a mocking gleam, and he never missed an opportunity to tell a joke, even an improper one. His facial mobility was such that he could immediately abandon his jovial air to take on a grave and serious expression, as if he were the most respectable of men.

Festivals and Rites

*796 622 The taking of office of the new authorities (January 1). The first of January, the day on which the transmission of powers is carried out in Chipaya, is the occasion of a festival, the only one in which only rare pagan elements are mingled. I shall mention a few of its details which illustrate the attitude of the [354] Čipaya toward the Catholic religion. That morning the small church of the tribe had been abundantly lighted; lamps or tallow candles were burning on all the altars and fragrant smoke was rising from all the censers. The outgoing alcaldes had gathered beside their successors near the altar, and a kind of sacristan was fumigating [152] them copiously. Some women squatting behind the men were sobbing and sighing as though their hearts were broken. They were only quiet when small baked clay llamas which they had placed on the altar were distributed; they kissed them and fondled